

PIRCHE

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פרשה: נשא הפטרה: ויהי איש אחד... ושמו מנוח ואשתו עקרה... (שפטים יג:ב-כה)

אבות פרק א' דף יומי: שבת צ"ב

מצות עשה: 7 מצות לא תעשה: 11





6666

... אִישׁ אוֹ אִשְּׁהְ הַיְּנֶשְשׁ הַהְּלְחָ לְמְעֹל מֵעֵל בַּהי וְאָשְׁכְה הַנְּבֶּשׁ הַהְוֹא ... a man or a woman who commits one of the sins of mankind to be very faithless to G-d, that person shall bear guilt (ז:מַדְבַּר ה בּוֹ).

Stealing from any person is forbidden. Stealing from a גָּר, however, is an especially shameful sin. מְּנִייל tell us (סְפְּרִי הּ:ייגי) that the מּנְרָה considers someone who does such thing to be *very faithless to יד.*Why is this so? יְבוּיל הָשִׁם explains that stealing from a מלול הַשָּׁם involves an added issue — an irreversible and painful חָלוּל הַשָּׁם, a desecration of the Name of יד.

Imagine the scene. A gentile has seen the light of הָּזָה and יד. He has come to realize that the תּוֹרָה is the truth and בְּלֵל יִשְׁרָאֵל are the chosen people. He works hard studying, learning, enveloping himself in the בְּלֵל יִשְׂרָאֵל pand is finally accepted as a convert, coming under the wings of the יְּשְׁרָאֵל. He comes to shul for אָבְינָה puts down his bag and joins the יִצְבּוּר. He feels proud of his closeness with יד and His special nation. After אָבְיִּחָה, he goes to retrieve his bag, but it is gone. There were only Jews at the יִבְּיִנְה lt was clearly stolen by a Jew! This thief has not only committed a crime of theft against the owner of the bag. He has made a terrible יַּיִּיִים בּיִר יִיִּיִים בּיִר יִיִּיִים בּיִיִּים בּיִיִּים בּיִיִּים בּיִים בּיִים בּיִים בּיִים בּיִים בּיִּים בּיִים בּיים בּיים בּייִים בּייִים בּיִים בּייִים בּיים בְּיִים בּייִים בּיִים בּיים בּיים בּיים בּיים בּייִים בּייִים בּייִים בּיים בּיים בּייִים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּייִים בְּיִים בּיים בּיים בּיים בּייִים בּיים בּייִים בּיים בּיים בּיים בּיים בּיים בּיים בּיים בּייִים בּיים בּייִים בּיים בּיים בּיים בּיים בּייִים בּיים בּייִים בּיים בּייִים בּיים בּיים בּיים בּיים

The יוּמָא פּ״וּו) tells us, "What is considered a חָלּוּל ב ?הַשֵּׁם said, 'If I were to buy meat from a butcher and fail to pay my bill right away."" The greater the Jew, the greater the potential for חַלּוּל in his deeds. For someone of בְּיָב stature, all it takes to make a חָלוּל הָשֵׁם is a small thing like paying a bill late. People measure all Jews by the behavior of their great leaders. For this reason, the greater the person, the greater the responsibility to act with great care. 'ד's honor depends on what such a person does.

The הְּלְכוֹת יְסוֹדֵי הַתּוֹרָה הּ:י״א) writes that not only a הָּלְכוֹת יְסוֹדֵי הַתּוֹרָה הּ:י״א), but anyone *renowned for his piety*, who transgresses even slightly, is guilty of חָלּל הַשְּׁם. If the people of his generation look up to him, he bears the same responsibility as בי in his generation.

R' Yaakov Weinberg suggests that in our times, every Orthodox Jew is considered a great person renowned for his piety [especially a young יְשִׁיבָה בָּחוּר]. Whether we like it or not, we must realize that millions of non-observant Jews see all of us as holy rabbis serving ד, all day, every day, and measure our actions accordingly. This obligates us to treat all people with proper courtesy.

It does not matter if you are not among the גְּדוֹלֵי, it does not matter if you are not a תַּלְמִיד חָבָּם; most of the people you encounter on a daily basis do not know the difference. They will see your ways and they will say, "That is the action of an Orthodox Jew!" It automatically puts you in the category of a *great person* as far as חַּלִּיל is concerned.

Adapted from: Rabbi Frand on the Parashah (with kind permission from ArtScroll)

Yahrtzeits & Gedolim



יר מיק (יבּוֹבִיץ זַצֵּייל אית סינן ירָהָחָם הַלֵּוִי לִיבּוֹבִיץ זַצַּייל אית סינן ה Luban, אַבְרָהָם 5633 – 5696 Belarus. In his teens, he learned in Slabodka, becoming one of the foremost תַּלְמִידִים of the Alter, י נְתָן צְבִי Finkel י זְצַייל וּ In his early 20s, he attended Kelm, under R' Simcha Zissel Ziv זַצַייל. After his marriage to הַצָּייל Levine, he learned without a הַבְּרִיּתָא for 8 years and completed שִׁייס before serving as מַשְּׁגִיחָ of the שִׁיס in Radin. He became הַשְּׁגִיחָ at Mir in 1910, a position he held for 26 years. His תַּלְמִידִים included R' Leib Malin זַצַייל and R' Shimon Schwab יַצַייל, R' Dovid Povarsky שִּׁיחוֹת מּוֹּסְרִים זְּעַת תּוֹרָה זְצַיִיל and R' Shimon Schwab יַצַיּר. His קַבָּירים published after he was יְּסָבָּירִם, יִרְיִּתַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְיִבְּיר זְּעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זְיִבְּת תּוֹרָה זְעַת תּוֹרָה זְעַת תּוֹרָה זִיּיִיל זְיִיִּים זּיִּיִּית תּוֹרָה זְיִבְּיר זְּעַת תּוֹרָה זִיּעַת תּוֹרָה זִיּיִר זְּעַת תּוֹרָה זִיּיִת הַרָּבְּה וּמּוֹיִים זְיִים and other דַעַת תּוֹרָה זְיִּיִיר זְּיִבְּר זְיִיִּים יֹיִירִים זּיִּבְיר זִּבְיר זִיִּבְית תּוֹרָה זְיִעַת תּוֹרָה זִיִּיִית הַרְבָּה וּמִּיִיר זְיבִיר זְיִים זּיִּיִית הַרְבָּיִר זְיִיִּת תּוֹרָבְיִר זְיִים זְיִבְית תּוֹרָה זִיבְיר זִיִּית הַרְבָּיִר זְיִיבְית הַרְבָּיִר זִיִּים זּיִייִים זּיִייִים זּיִים זּיִים זּיִים זִּיִים זִּיִים זְּיִים זִּיִים זִייִים זִּיִים זִּיִּים זִּיִים זִּיִים זִּיִיִים זִּיִים זִייִים זִּיִים זִּיִּים זְיִים זְייִים זִּיִים זְיִים זְיִים זְּיִים זְּיִים זְיִים זְּיִים זִּיִים זְּיִים זְיִים זְיִים זְּיִים זְיִים זְּיִים זְיִים זְיִים זִּיִים זְיִים זְיִים זְיִים זְיִים זְיִים זְיִים זְיִים זְיִיִּיִים זְיִים זְּיִים זְּיִיִּים זְיִייִים זְיִים זְיִים זְיִים זְיִים זְּיִים זְּיִים זְּיִים זְּיִים זְּיִים זְּיִים זְּיִים זְּיִיִּים זְיִים זְּיִיּיִים זְיִיִּיִים זְיִייִים זְּיִים זְיִייִים זְיִים זְיִים זְיִייִים זְייִים זְייִים זְיִייִים זְיִיְיִייִים זְיִייִים זְיִייִי

Gedolim Glimpses

A יְרִּנְתְּם once complained to נְּרִנְּתְם. Levovitz יְיְרְנָתְם, "Learning תְּנֶרֵת all day is too much for me." בי יְרְנְּתָם asked him, "Did you ever see a farmer complaining that working the land is too much for him? No? That's because he knows that this is a part of his existence, and his work must be done if he wants to live. It is the same with learning all day. If one recognizes that learning ותּנְרָת is the real work for which man was created, and this work is part of his very existence, it will

no longer feel like it is too much or too difficult."

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לעיינ רי ישראל בן אברהם זייל לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי





Living with Torah

May הי bless you and guard you יָבֶרֶכְדָּ ה׳ וְיִשְׁמְרֶדְ (בַּמִדְבָּר ו:כד) ... הַלְּדוֹשׁ בַּרוֹדְ הוֹא, הוֹא הַנוֹתָן הוּא הַשׁומֵר (רַשִׁיִי שָׁם דייה וִיִשְׁמִרְדְּ - סְפָרֵי מ) ... the Holy One, blessed is he, is both the giver and the guard.

A believing Jew knows that whatever he earns and whatever material possessions he acquires are a blessing from Above. As the גְּמַרָא teaches: בָל מָזוֹנוֹתֵיוֹ שֵׁל אָדָם קצוּבִים לוֹ מִראשׁ הַשַּׁנָה וְעָד יוֹם הַכְּפּוּרִים חוּץ מֵהוֹצָאַת שַׁבָּתוֹת וְהוֹצָאַת יוֹם טוֹב וְהוֹצָאַת בָּנָיו לְתַלְמוּד תּוֹרֶה — הַכִּפּוּרִים חוּץ All of a person's income is fixed each year between יום until ראש הַשָּׁנָה , with the exception of expenses for יוֹם טוֹב, and for teaching one's children ביצה טוּ.) Therefore, one should never sacrifice his spiritual growth, or that of his family, for the sake of earning a livelihood. Rather, he should place his trust in הי, Who sustains every creature and provides it with all its needs.

The year was 1954, and 17-year-old Feivy, a high school student at מְתִיבְתָּא תּוֹרָה וָדָעָת, found himself in a dilemma. His father, who had been supporting his family, had recently lost his eyesight due to illness, and his business closed down. The family's sole source of income was his monthly Social Security check, which included child support for Feivy. However, by law this support would end in a few months when Feivy turned 18. When the support ended, there would not be enough money for the family to survive, or so it seemed.

"What should I do?" Feivy wondered. "Should I leave יִשִיבָה and look for a job?" He was learning well, but as the מִשְׁנַה states, אָם states, אין קמח אין תורה if there is no flour, there is no תּוֹרָה. Without the government assistance, there was no way that his parents could support him. It seemed that there was no choice for Feivy but to seek employment, or at least to leave יָשִׁיבָה to pursue higher education towards a career.

One day, Feivy discussed his dilemma with a close friend. "Why don't you speak to R' Pam?" the friend advised. "I know that you never had him as a בָּי, but that is no reason not to speak to him. Plenty of people who are not in תוֹרָה וַדְעַת seek his advice. Surely, as a ס הַלְמִיד of תּוֹרָה וָדַעַת, it is correct for you to consult with him."

On the next legal holiday, when there were no secular

Advice from Ray Pam

studies, Feivy sat with R' Avrohom Pam for 1½ hours discussing his future. R' Pam divided the problem into 3 distinct periods: the present, the near future, and the distant future. As far as the present, Rav Pam assured Feivy that 'n created this world to bestow good upon His creations, and indeed, He sustains every creature that exists. Surely, יִשִּׁיבָה שָּׁחוֹר would provide for a יִשִּיבָה בָּחוּר who makes תּוֹרָה and the primary focus of his life. Therefore, said R' Pam, Feivy should remain in ישיבה at least for the present. "As for what to do when you turn 18 and your benefits end, we will cross that bridge when we get to it." He also advised Feivy regarding career plans for the future.

Feivy returned to בֵּית מִדְרָשׁ the next morning a different person. For the first time in a long time, he was able to learn with peace of mind. He knew that his 18th birthday was rapidly approaching, but he was not worried about it.

A month before his birthday, Feivy was approached by a member of the הַנְהָלָה, administration, who offered his a job in the אוצר הַסְפַרִים, library. The job took 15 minutes a day (prior to the morning סדר) and paid \$10 a month. It was not enough to make Feivy self-sufficient, but it did provide him with some badly needed pocket money. Feivy later found out that Rav Pam had asked the הַנְהַלָּה to keep him in mind when any jobs in the ישיבה became available.

After he turned 18 and his benefits were terminated, the situation at home became quite difficult. Yet his parents did not consider having Feivy look for a job, for they were confident that as R' Pam had assured them, הי would not forsake a dedicated בֵּן תּוֹרָה. Only a few short months later, Congress passed a law that extended Social Security benefits until age 23 for dependents who are full-time students. This law was retroactive to the beginning of that year. There was great joy in Feivy's home when the first check, for over \$500, arrived. Feivy was able to buy a suit and coat that he desperately needed.

More than the money, Feivy had learned a vital lesson in (trust in אֱמוּנַת חֲכָמִים, faithful obedience to the guidance of our תּוֹרָה leaders.

Adapted from: **Living the Parashah** (with kind permission from ArtScroll)

An **Ahavas Chesed** Moment

*It is a מְצְוַת עֲשֶׂה מִן הַתּוֹרָה to lend money to those who are needy, as the פָּסוּק says (in אָם כֶּכֶּף תַּלְוֶה אֶת עַמִּי :... (שְׁמוֹת כב:בד The אָב בָּסֶף מַלְוֶה אָת עַמִּי explains that every time it says אָם in the תּוֹרָה it is not obligatory [and means 'if'] except for three times [where it means 'when'] and this פָּסוּק is one of them. The מִצְנָה of lending money is greater than giving away the money, since there no element of embarrassment for the person receiving the loan. This מְצְוָה is even applicable to lending to a rich person; however, it is a greater מְצְוָה to lend to a poor person.

*Stories adapted from Guard Your Tongue, A Daily Companion, A Lesson a Day and various real-life situations.

בּרְשַׁת – Preface: The חַבֶּץ חַיִּים continues and lists all the places, just until מָשְׁפָּטִים, where the תֶּבֶץ חַיִּים teaches תֶּסֶד, filling close to 6 pages. The תְּבֶץ חַיִּים remarks that he came to realize that the list is endless and starts enumerating some of the many מְצְוֹת עֲשֵׂה and מְצְוֹת לֹא תַּצְשֶׂה tied to הֶסֶד. Can you think of any?

יש"ע Questions # week

- 1. Which animals from the גַּשִׂיאַים brought by the נַשִּׂיאַים allude to the אַבוֹת הַקְדוֹשִׁים?
- 2. Which animals from the קַרְבַּנוֹת brought by the נָשִׂיאִים have a connection to שבועות? What is this connection?



on each of the ב אילם) לוּחוֹת ל on each of the ב אילם (בב: – דייה אֵילִם) לוּחוֹת (בב: ¬ דייה אֵילָם). and the 3 parts of קייוקים and پرينات بهندِت بهندِت آباد بهرات عالم Saludes to the 5 أجاباً and the 3 ك. There were 3 groups of 5 animals. The 3 groups allude to ورتيزيت من There were 3. (בְּבֵי. – דייה פַּר אֶמֶד, אַיִל אֶמֶד, בֶּבֶּשׁ אֶמֶד ...) יַעֲקֹב of sebulls (deeks)

בְּבֶּשׁ (אַבְּלָטָם ot sabulle (mar) אַנִל בוּלְ הַבָּלַטָם ot sabulle (lud gunoy) פַּר אָלָן. דֹי

• Some refrain from saying מָנָהָג only on אָסְרוּ חַג שָׁבוּעוֹת in a place where the מָנָהָג of saying מָנָהָג after others do not say ייב סִינון until יייב סִינן. However, many wait until after יייג סִינַן.

שבועות differs from his מִנְהַג must follow the מִנְהַג הַמֶּקוֹם. (Acting differently is wrong and is a violation of לא תתגדדו.)

Reviewed by R' Gedalyahu Eckstein

'Since we only discuss 1-3 הְּלָכוֹת, it is important to consider these הַלְכֹּים in the context of the bigger picture. Use them as a starting point for further in-depth study.

Halacha עָנַיַנַי דִיוֹמַא: תַּחֵנוּן אַחֵרִי שבועות



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Focuson Middos

Dear Talmid,

ר׳ יְרוּחָם Levovitz יְצִייל, the יְשִׁיבֵת מִיר in יְשִׁיבַת מִיר, was known to have a very special קשָׁר, closeness, with each one of his hundreds of יַבְּיִיל R' Henoch Fishman יַצִייל related the following:

"Everyone knows there are many initial difficulties when joining a new יְשִׁיבָּה such as finding a suitable תַבְּרוּתָא, arranging for accommodations and meals, etc. It is unusual to walk into a יְשִׁיבָה and immediately be offered a תברוּתא.

"Yet as soon as I set foot in יְּשִׁיבַת מִיר, a מְּחוּר me and asked, 'Maybe you would be willing to learn with me first מַבְּרְיִר 'Naturally I agreed.

"Another בָּחוּר came over and asked me, 'Maybe you'd like to learn with me second מָדֶר?' Of course I was happy to agree.

"Groups of בְּחוּרְים would have their meals in private lodgings and they rented rooms from the townspeople. Every wanted to join a good group so that he could converse with the others in learning. A בְּחוּרִ came to me and asked, 'Would you like to eat with us?' When I found out that it was an excellent group, I agreed immediately.

"I eventually learned that all these 'chance' encounters had been instigated and arranged by the מַשְׁגִּיתַ himself. Until then, I was convinced that the מַשְׁגִּיתַ didn't yet know me, but מִשְׁגִּיתַ was focused on each and every mas focused on each and every potential and ensured that all their needs, both spiritual and material were met."

My תַּלְמִיד , not only did בּי יְרוּחָם understand each and every תַּלְמִיד , he also created a תּלְמִיד , atmosphere, that mirrored his essence. He taught how to apply מוּסָר to one's every day existence. It was 'natural' for older בּחוּרִים to accept to learn first and second סֵיִר with a 'new' סֵיִר twas also 'obvious' for good בַּחוּרִים to include a new in their חַבְּרָר Learning is the greatest opportunity in בַּרוּר לַּיִּר לַיִּרָר בַּרִּר לַיִּר לַּתַבְּרוֹּר בַּיִּר לַיִּר לַּתַבְּרוֹּר בַּיִר לַיִּר לַּתַבְּרוֹּר בַּיִּר לַיִּר לַתַבְּרוֹּר בַּיִּר לַיִּר לַתַבְּרוֹּר בַּיִּר לַיִּר לַתַבְּרוֹי .

יְהִי זְּכְרוֹ בָּרוּדְּ! רָבִּי Your בְּיִדִידוּת,

A letter from a Rebbi — based on interviews

Sage Sayings*



R' Yeruchom Levovitz זַצִּ״ל, the world renowned מַשְּגִּים of the Mirrer Yeshiva, once said, " בְּעִקְבְתָּא דְמְשִׁיחָא װעֶט מעֶן נִישׁט אַן הַעָּטְרָא דְמְשִׁיחָא װעֶט מעֶן נִישׁט אַן — At the time just before the coming of מָשִּׁיחַ, we will not be punished for actions that we could not accomplish, נאָר פאַר װאָס מִיר העָבען נִישׁט טאָן. — but for what we didn't do because we thought we couldn't do." The biggest failure is the failure to even try.

9th Annual Pirchei עֶרֶב שַּׁבָּת Learning Contest 5780

The latest Pirchei Newsletter contest, which began in the weeks leading up to קַבָּלַת הַתּוֹרָה, is designed to make your עֵרֶב שָׁבַּת fulfilling and memorable, especially in these difficult times. During the next few weeks, learn at least 45 minutes before מָנְחָה every עֵרֶב every שָׁבַּת, in your home, שָׁבַּה or local בֵּית מִדְרֵשׁ. Learn for an hour or more and get an additional raffle entry. There is no particular למוּד to learn you can even review שנים מקרא ואָחַד תַּרְגוּם. If you arrange for a group to learn on the phone, and have a שעוּר to learn about קדושת שבת or קדושת שבת, you will receive an extra raffle entry. The contest is open for all ages up to 12th grade. To participate in the program, please ask your parent or Rebbi to send an each week email to thepircheinewsletter@gmail.com by Monday 2:00 pm. Please include your name, grade, ישיבה, city, state, and contact # and vour name will be entered into a drawing for a beautiful set of מקראות גדולות חומשים!

Contestants so far:

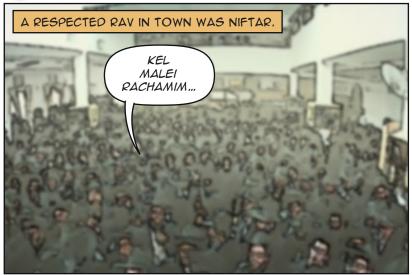
Grade 3 — *Elazar Englard*; Yeshiva Ohr Yehuda; **Lakewood, NJ**.

Grade 6 — Moshe Shmuel Guttman; Yeshiva Torah Vodaath; Brooklyn, NY.

Grade 8 — Benjamin Sardar, Yaakov Raful; Yeshivat Ateret Torah; Brooklyn, NY.

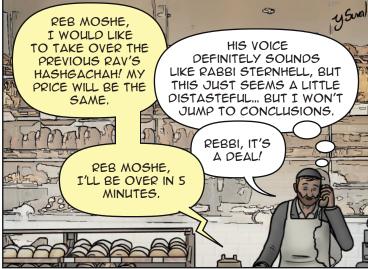


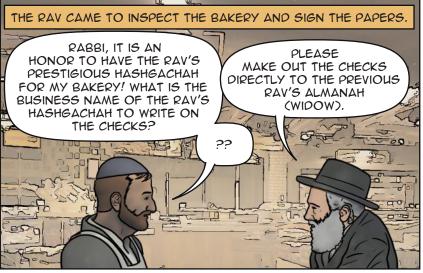
LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA













אין אא <mark>BORN IN GORLITZ, POLANO, TO ביקה ANO רְי נְיָלָחָק STERNHELL. WHEN HE WAS EIGHT YEARS OLO, THE</mark> FAMILY MOVED TO SANZ, POLAND. HE EXCELLED IN LEARNING UNDER THE DEDICATION OF HIS CHILDHOOD רֶבֵּיִים AFTER HIS בֵּר מִצְנָה, HE FIRST LEARNED IN OSHPITZIN AND THEN LATER IN MUNKACS, HUNGARY, WHERE HE BECAME A SALZBURG, AUSTRIA. IN 1959, אָחָק וואוורי יְצְחָק וואוורי, יְצְחָק אָבווואורי, אַמָּק אַבווואסרב, אבאבאר יו אַגרי יצְחָק (REBUILT AN ENTIRE קְהָלֶּה WITH SELFLESS ENERGY AND DEDICATION. רי יִצְחָק COLLECTED FUNDS AND ARRANGED FOR אווא חָלֶב יִשְׂרָאֵל AILK, FOUNDED רי יִצְחָק AND TORAH INSTITUTE OF BALTIMORE. רי יִצְחָק AND TORAH INSTITUTE OF BALTIMORE. רי יִצְחָק AND בּרְוֹלֵי הַדּוֹר אווא הַלָּב יִשְׂרָאֵל WAS BELOVED BY HIS הַדְּוֹלֵי הַדּוֹרְ OF HIS TIME, AS IS EVIDENT FROM HIS MAGNUM OPUS, THE MULTI-VOLUME כּוֹכְבֵי יִצְחָק

כ"ח ניסן 1980 - 1910 - 5740 כ"ח ניסן